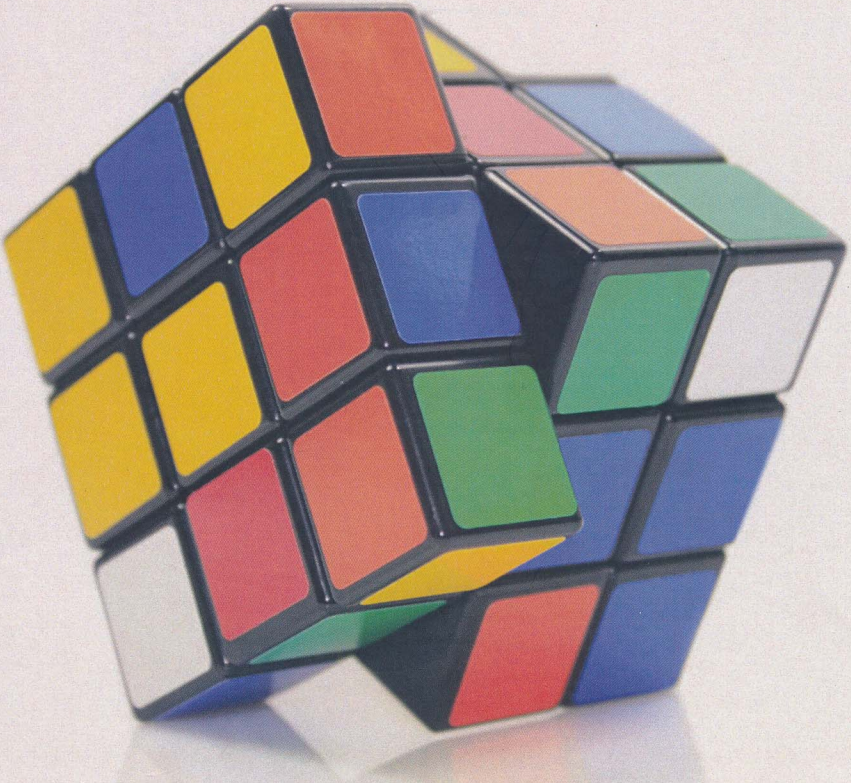




MİMAR SİNAN GÜZEL SANATLAR ÜNİVERSİTESİ YAYINLARI

Konferans

# CREATIVITY, AUTONOMY, FUNCTION





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## CREATIVITY, AUTONOMY, FUNCTION

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ISBN 978-975-6264-97-3







image Safranbolu city sight



image Interior style in Safranbolu

The feature common to both Kyoto and Safranbolu is carrying out the interior which utilized the craft by people's hand in interior design in the wooden house. In Kyoto, fittings are exchanged according to a season.

The material is Yoshi and a bamboo in summer, and is the glass window and shoji which were made in the Japanese paper of the bright color. In order to soften the heat of summer severe in climate, the device for being more adapted in summer is looked at. In Kyoto, although the rank and the purpose of using the room are clear, the consciousness which divides man and woman is seldom seen. On the other hand, in Safranbolu, a man-and-woman exception is clear, and there is, and the device which uses the scene from a window and provides a seat space by the window is seen.

## 5. Conclusions

Comparative consideration was carried out about the traditional house of Kyoto and Safranbolu which both remains as the city with the historical value. as a result, The feature common to both Kyoto and Safranbolu is carrying out the interior which utilized the craft by people's hand in interior design in the wooden house adopting to each seasonal climate. The common feature which deserves especially attention is taking in the technical design of excellent hand craft technology to interior design.

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# Maintaining Urban Identity in Confronting With Change and Uncertainty Case Study: Historical Islamic Settlements in Yogyakarta

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## Introduction

Globalization impacts endangering the cultural identity of the world's traditional cities has become a major concern in Architecture. The impacts could be observed from the appearance of ambiguous-fragmented city forms. These chaotic city forms symbolize a political dualism in city planning which fails to accommodate the modern needs and the local traditions in equilibrium. Regarding the city planning, neglecting the cultural values and the architectural symbols will lead the city to monotony and globalized-characteristics which threaten the identity of the city and that of its urban forms. Facing this challenge, the city should invent the best formula to maintain its identity that allows its people to orient themselves and to have a meaningful moment while experiencing the city environment.

Bosselmann (2008) describes city as the manifestation of a collective history. Therefore, city should primarily be seen as an incremental process (Moudon,1994) where some cultural events take place. City experiences mutation through time and the knowledge about the factors determining the process is important in order to understand the city. The current pattern of a city could be well-interpreted if the knowledge about its historical and cultural events have already been understood (Bosselmann, 2008).

Regarding the factors determining the city transformation, Morris (1984) categorizes them into two types, which are the original and the later determinants. Based on his works toward the Islamic cities in Middle East, Morris (1984) asserts that the original determinants affecting the transformation of those cities include the natural factors which are topography, climatic conditions and local materials, while the later determinants come from the cultural influences caused by the Western ideology. In terms of the city forms, Lynch (1981) describes three types which among them is the city of faith. A cosmic order becomes the main factor which affects how the city elements relate to each other and creates a particular geometrical pattern (Shane, 1984). Supported by Schultz (1980), the spatial pattern of a city could be dictated by the local beliefs. People see the nature as a structure which is created by the relationship among its natural elements to express a meaning. Therefore, nature



encourages the creation of some mythological concepts in people's minds. Besides the natural elements asserted by Schultz (1980), Garnham (1984) suggests that the elements defining the identity of a place should include architectural style, climate, unique natural setting, memory and metaphor, local material, craftsmanship, culture and history, social values and local activities.

Being one of historical Javanese traditional cities, Yogyakarta had experienced various political and cultural changes. Islam reached the coastal regions of Java and assimilated with the local civilization in 12 A.D. after it had formerly been influenced by Hindu and Buddhist culture. The Javanese integrates those foreign cultural values with its own values, whose process is called as syncretism. Syncretism presents the Javanese flexibility in adapting with different kinds of cultures. Therefore, it becomes one of Javanese cultural strengths. Related to Javanese culture of dwelling, the knowledge system on city planning has developed since the period of Hindu. It is the period when the myth of *jagad gedhe*, a belief which emphasises the harmony between nature and men, has flourished. The Javanese do not see a region primarily from its physical appearance, but from a mythological cosmology point of view that requires an understanding beyond logic (Wirjomartono, 1995). For the Javanese, nature is essential because it manifests the presence of Holy Spirit which brings life to men. As the consequences, men are obliged to deliver their gratitude to the Holy Spirit by offering some tributes (Setiadi, 2010). Physically, the Javanese spatial pattern is originally based on an ancient symbolic ordering system known as *mancapat* which governs the arrangements of spaces by distributing them at the city's main cardinal points and at its centre (Karsono, 1996). The Javanese believe that the conduct of ordering spaces has an aim to sustain the lives of all God's creations (Setyowati, 2007). Regarding its socio-cultural relationship, there are three kinds of community in Java, which are: (a) *kaum priyayi* consists of local intellectuals who tend to maintain their ancestral traditions besides the Islamic values they hold; (b) *kaum santri* consists of people whose tendency is to re-establish the authenticity of Islamic values in the local customs by rejecting practices based on any mystical beliefs; and (c) *kaum abangan* consists of people who tend to lay their customs on the ancestral beliefs more than on the Islamic doctrines (Zahnd, 2005).

Historically, the Monarchy of Yogyakarta was established as the result from the disruption occurred in Mataram Islam Kingdom because of a long discord between two members of the royal family. The conflict encouraged the splitting of the Kingdom into two new monarchies, Yogyakarta and Surakarta, by signing the Giyanti Treaty in 1755. After Yogyakarta Monarchy had been established, Sultan Hamengku Buwana I who was the First King of the Monarchy arranged his region based on *mancapat* concept. A mosque was built at each cardinal points of Yogyakarta including at its center, in order to symbolize Islam and to emphasise the Sultan's hegemony. Each Mosques was surrounded by a settlement where the Islam's followers resided, and were appointed by Sultan to become the philosophical boundaries of the Monarchy's territory. In local terms, the monarchy's territorial boundaries are called as *pathok nagari* which include the Islamic settlements in

Mlangi district at the west, Babadan district at the east, Plosokuning district at the north and Dongkelan with Wonokromo districts at the south. Each settlements also has a symbolic role as the Monarchy's cultural shield against foreign values which potentially threaten the sustainability of the Islamic moral values within the local society. Despite the fact that those Islamic settlements are united by a similar historical background related to the Monarchy, those settlements also experienced specific events which determined the pattern of their urban structures. It has been widely understood that the higher the complexity of those events experienced by each settlement, the greater the transformation would take place. The research has an aim on maintaining the urban identity of each Islamic settlements especially those which are related to the establishment of Yogyakarta Monarchy. Therefore, the research would attempt to reveal the characteristics of each settlements, to identify the unique elements defining the local identity including the factors determining the transformation of each settlements.

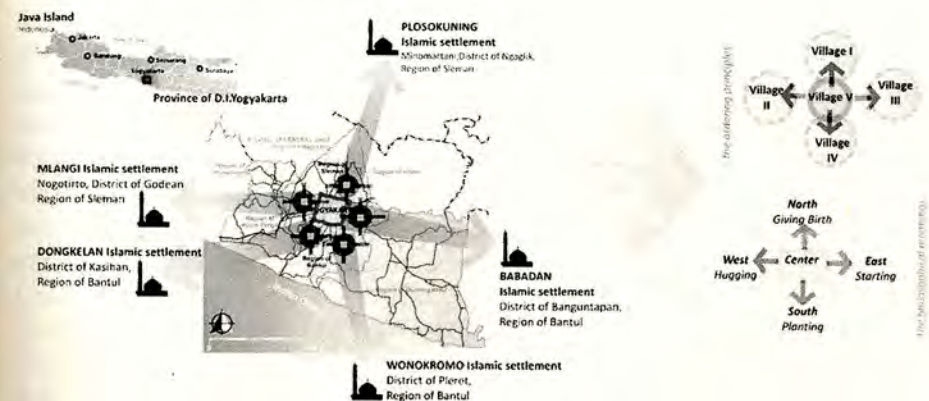
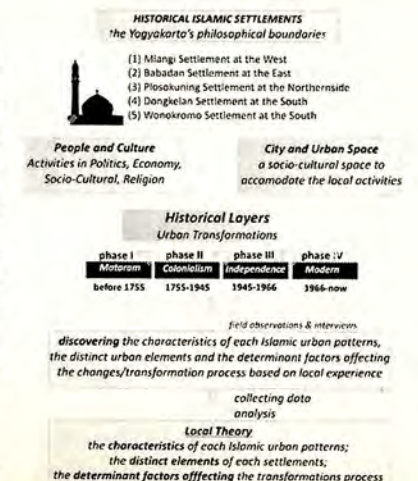


Image 1. The distribution of the Islamic settlements based on *mancapat*

## Methods

The methodology used on this research is phenomenology by combining two analytical approaches. The synchronic approach is performed by observing each Islamic structures in historical layer while the diachronic is aimed to discover the factors influencing the changing of each settlements. While interpreting each structures, the objectivity should be maintained in order to guarantee the reliability of the research results.

The research could be divided into four phases: (1) Preparation, is the phase in which study materials from any relevant literature



Scheme 1. The research frame showing the whole process of the research



and the research tools are prepared; (2) Collecting Data is a phase in which the primary data is collected from a direct observation and deep interviews with the locals, and the secondary data is collected from literature studies; (3) Analysis is a phase in which the characteristics of all the settlements are compared based on its historical layers, in which the transformation of each settlements is analyzed, and the elements as well as the factors influencing the transformations are identified; (4) Conclusion is a phase in which the research results regarding the identity of each Islamic settlements are concluded.

## Research results

The characteristics of all the research objects are summarized after comparing their urban patterns in each period, which are:

### 1. Mataram Islam Period (before 1755 A.D.)

The characteristics of all the research objects in this period could be explained as follows: (a) The Islamic settlements which also serve as the Monarchy's boundaries generally have a common pattern which is organic-sporadic. The hierarchy system within almost all settlements was not yet clearly defined, except that in Mlangi and Plosokuning districts; (b) The relationship between buildings and open spaces is categorized as unplanned. It was resulted from early development model which was primarily motivated by the local needs toward a suitable environment for living. The existence of some natural elements like river, fertile land including the local climatic and topographic conditions are seen as the primary considerations to determine an environment for living; (c) The unique characteristics found in Mlangi and Plosokuning districts are caused by the fact that those settlements have already embraced a particular logical system based on Islam since the period of Mataram Islam. It was expressed through the hierarchy system which was implemented in their urban structures and influenced the local socio-cultural relationship. The Mosques in Mlangi and Plosokuning districts were built long before the establishment of Yogyakarta Monarchy. As a religious building, the Mosque was utilized as a sacred place of Islam where the worshippers' beliefs were oriented. To emphasise the local orientation towards Islam, the Mosque in Mlangi as well as in Plosokuning district was once equipped with one corridor connecting the Mosque with its surroundings.

### 2. Dutch Colonialism Period (1755 A.D. to 1945)

The characteristics of all the research objects in this period could be explained as follows: (a) All the Islamic urban patterns could be categorized as hybrid which combines the concentric pattern where the Mosque becomes the space center, the organic-sporadic pattern which is created by a spontaneous settlements around the Mosque, and the axial pattern; (b) Related to the Islamic settlement in Dongkelan district, its urban pattern does not clearly show the main axis which once was oriented to the Mosque, especially after the local development tends to become more high-densed. After the establishment of the Great Mosque, a hierarchy system began to be applied in all aspects of the local living. Regarding the Mosque's function, it has been once utilized as a military basis for supporting the local struggling

against colonialism; (c) The hierarchy system influencing the local socio-cultural relationship affects the spatial pattern of each Islamic settlements. In the context of culture, the local society could be classified into two groups, which are the people who have a direct bloodline relationship with Kyai or Sultan, and those who are not the direct descendants of Kyai or Sultan. The people at the first category lived around the Mosque within the inner zone of the settlement (*njero*) while the other group lived at the outer zone (*njobo*). The people who lived within the inner zone are called as *abdi dalem*, which means the servants of Sultan whose responsibilities are strongly related to the Monarchy's bureaucracy. The boundary between the two territories was defined by local streets. In order to protect the Mosque and its sacred meanings, a circular walled-gate was once built around the Mosque.

### 3. Independence Period (1945 to 1966)

The characteristics of all the research objects in this period could be explained as follows: (a) The spatial patterns of the Islamic settlements could be categorized as hybrid which combines the concentric, the organic-sporadic and the axial pattern; (b) In terms of Dongkelan, its Islamic settlement pattern is categorized concentric and organic-sporadic where the main street oriented to the Mosque could not be clearly identified. It is assumed that the Mosque must have been built within the settlement which was already high-densed. Until the period of Dutch Colonialism, the inner zone and outer zone relationship still existed. When the settlements density becomes more uncontrolled, the threats upon the local hierarchy system which gives an identity to the settlements become higher.

### 4. Modern Period (1966 to recent)

The characteristics of all the research objects in this period could be explained as follows: (a) the Islamic urban patterns are generally categorized as hybrid which combines the concentric pattern, the organic-sporadic pattern and the axial pattern which expresses the public orientation to the Mosque; (b) In terms of Dongkelan, the settlement adopts only a concentric-organic pattern, while the grid pattern is also integrated into Babadan's hybrid urban structure as the impact of globalization. The spatial pattern of the Islamic settlement in Babadan shows a high degree of complexity and completeness for efficiency and effectiveness reasons. It also expresses the recent development which tends to emphasise the utility aspect by accommodating the modern needs and investment possibilities; (c) Related to the Islamic settlements in Mlangi and Plosokuning districts, each local Kyai's residence has been replaced by new buildings while the Islamic settlement in Dongkelan district still maintains its unique educational buildings to express the Muhammadiyah domination over the local ideology.

Besides the general characteristics of the Islamic settlements, it is important to identify the transformation of each Islamic settlements. Related to Mlangi district, the transformation of its Islamic settlement could be explained as follows: (1) the Islamic settlement of Mlangi experiences a transformation from concentric-organic to hybrid pattern. Mosque is seen as the most important element which gives an



identity to the place, and therefore the local people respectfully maintains its location at the center of the settlement; (2) Islam which is symbolized by Mosque, has a dominant role in determining the local development. Therefore the Mosque is maintained to be hierarchically placed at the centre of the settlement. The role of the Islamic settlement was strengthened after Sultan delivered some policies. The ratification of the settlement to become Monarchy's philosophical boundary against foreign influences, and the bestowal of *abdi dalem* status to the locals, allow the local people to have some privileges which among them are being free from tax-liabilities and having specific rights to reside in Sultan's land. Recently, the hierarchical dominance of the Mosque within the settlement has decreased because of the massive development that occurs.

	MATARAM ISLAM before 1755 A.D.	DUTCH COLONIALISM from 1755 A.D. to 1945	NATIONAL INDEPENDENCE from 1945 to 1966	MODERN from 1966 to recent
<b>SPATIAL PATTERN OF THE ISLAMIC SETTLEMENT</b>				
<b>ANALYSIS</b>	Urban Pattern Concentric type with the Mosque as the center surrounded by organic settlements. Spatial Hierarchy Mosque is dominant in its dimension and position within the district. Solid-Void Relationship organic. The human needs for vital natural elements to support the local daily living. The central role of Kyai Nur Iman in spreading Islamic values within the district. Life orientation to Islamic values & ancestral traditions. Strong social-bound among the locals community under the same belief.	Urban Pattern Concentric-organic combined with axial type represented through the local main street. Spatial Hierarchy Mosque is dominant in its dimension and position. Solid-Void Relationship organic-planned. The ideology domination of the Kingdom's Ruler in planning the city spatial pattern based on mancapat. Life orientation to Islam & ancestral traditions. The endogamy marital system defines the local social relationship. The increased population within the district.	Urban Pattern Concentric-organic combined with axial type represented through the local main street. Spatial Hierarchy Mosque is not dominant in its dimension and position within the district. Solid-Void Relationship organic-planned. Economic booming in Yogyakarta during 1960s created the increasing trend of the local population and that of the local development. Life orientation to Islam & ancestral traditions. The endogamy marital system defines the local social relationship. The increased population within the district.	Urban Pattern Concentric-organic combined with axial type represented through the local main street. Spatial Hierarchy Mosque is not dominant in its dimension and position. Solid-Void Relationship organic-planned. Globalization & modern values influenced the local culture. The locals socio-cultural relationship which is wide-open to foreigners. Orientation to Islam & ancestral traditions. Government's policy to enhance more opportunities for investments and capitalism.

Table 1. The Islamic settlement transformation in Mlangi district

The transformation experienced by the Islamic settlement in Plosokuning district could be explained as follows: (1) the Islamic settlement in Plosokuning experiences a transformation from concentric-organic to hybrid pattern in which the axial pattern is intergrated into the existing pattern. The Mosque is maintained to become the most important element in defining the local identity although the globalization impact has caused much changes to the district; (2) the local's spatial hierarchy system emphasizes the Mosque as the most important element in defining the identity of the settlement. Similiar to Mlangi district, the role of the Islamic settlement in Plosokuning was strengthened by Sultan who initiated the settlement to become the Western monarchy's boundary and the bestowal of *abdi dalem* status to the local people. The advantages attained after receiving the status, are being free from tax-liabilities and having special rights to reside in Sultan's land. In case of

Plosokuning, Islam has been deeply rooted in local culture since the descendants of Kyai Nur Iman, Kyai Mursodo and Kyai Mustopo, actively spreaded Islam into the society. In modern period, the physical dominance of the Mosque has become vague because of the impact resulted from the massive development occurs. New constructions around the Mosque seem to neglect the Monarchy's urban design guidelines, in which the Mosque's supremacy as the most important structure is respected and emphasized.

	MATARAM ISLAM before 1755 A.D.	DUTCH COLONIALISM from 1755 A.D. to 1945	NATIONAL INDEPENDENCE from 1945 to 1966	MODERN from 1966 to recent
<b>SPATIAL PATTERN OF THE ISLAMIC SETTLEMENT</b>				
<b>ANALYSIS</b>	Urban Pattern Concentric type with the Mosque as the center surrounded by organic settlements. Spatial Hierarchy Mosque is dominant in its dimension and position. Solid-Void Relationship organic. The human needs for vital natural elements to support the local daily living. The central role of Kyai Nur Iman & his descendants in spreading Islamic values within the district. Orientation to Islam & ancestral traditions. Strong social-bound among the locals.	Urban Pattern Concentric-organic combined with axial type represented through the local main street. Spatial Hierarchy Mosque is dominant in its dimension and position. Solid-Void Relationship organic-planned. The role of Sultan HB I in planning the city spatial pattern based on mancapat. The ideology domination of the Great Mosque by Sultan HB III in 1812 A.D. The endogamy marital system defines the local social relationship.	Urban Pattern Concentric-organic combined with axial type. Spatial Hierarchy Mosque is dominant in its dimension and position. Solid-Void Relationship organic-planned. Economic booming in Yogyakarta during 1960s created the increasing trend of the local population and that of the local development. Orientation to Islam & ancestral traditions. The endogamy marital system defines the local social relationship. The increased population within the district.	Urban Pattern Concentric-organic combined with axial type represented through the local main street. Spatial Hierarchy Mosque is dominant in its dimension and position. Solid-Void Relationship organic-planned. Globalization & modern values influenced the local culture. The locals socio-cultural ideology which is wide open to foreigners with their values. Orientation to Islam & ancestral traditions. Government's policy to increase more opportunities for investments and capitalism.

Table 2. The Islamic settlement transformation in Plosokuning district

The transformation experienced by the Islamic settlement in Dongkelan district are: (1) the Islamic settlement experiences a transformation from concentric-organic to hybrid pattern. Mosque is seen as the most important element which gives an identity to the place, and therefore Mosque is maintained to become the center of the settlement. Some events, mostly driven by economy and modern ideology, have been evidenced to significantly influence the transformation of the settlement's structure; (2) the local hierarchy system persists the same as it was by continually emphasizing the local orientation to the Mosque. Similiar to that of Mlangi and Plosokuning districts, the role of the Mosque in Dongkelan was strengthened by Sultan who initiated the settlement to become the Monarchy's boundary at the South and the bestowal of *abdi dalem* status to the local people. The advantage of receiving the status are being free from tax liabilities and having particular rights to occupy the Sultan's land. Islam has been deeply rooted in the local cultures since Kyai Syihabuddin spreaded the values of Islam into the society. In modern period, the physical dominance of the Mosque has become vague because of the massive development that occurs.



	MATARAM ISLAM before 1755 A.D.	DUTCH COLONIALISM from 1755 A.D. to 1945	NATIONAL INDEPENDENCE from 1945 to 1966	MODERN from 1966 to recent
<b>SPATIAL PATTERN OF THE ISLAMIC SETTLEMENT</b>				
<b>ANALYSIS</b>	<b>Urban Pattern</b> Concentric type with the Mosque as the center surrounded by organic settlements. <b>Spatial Hierarchy</b> Mosque is dominant in dimension and position. <b>Solid-Void Relationship</b> organic-planned.  <b>The human needs</b> for vital natural elements to support the local daily living. <b>The central role of Kyai Syihabuddin</b> in spreading Islamic values within the district. <b>Life orientation</b> to Islamic values & ancestral traditions. <b>Strong social-bound</b> among the local community.	<b>Urban Pattern</b> Concentric-organic sporadic. <b>Spatial Hierarchy</b> Mosque is relatively not dominant in dimension and position. <b>Solid-Void Relationship</b> organic-planned.  <b>The ideology</b> domination of Nadhatul Ulama. <b>The role of Sultan HB I</b> in planning the city based on <i>mancapat</i> . <b>Orientation</b> to Islam & ancestral traditions. <b>The endogamy marital system</b> influenced the local social relationship. <b>The Diponegoro's struggles</b> in fighting colonialism had inspired the locals to do <i>jihād</i> . <b>The increasing population</b> created a high-densified settlements.	<b>Urban Pattern</b> Concentric-organic sporadic. <b>Spatial Hierarchy</b> Mosque is not dominant in dimension and position. <b>Solid-Void Relationship</b> organic-planned.  <b>The ideology</b> domination of Muhammadiyah. <b>Orientation</b> to Islamic values. <b>The endogamy marital system</b> influenced the local social relationship. <b>The Diponegoro's struggles</b> in fighting colonialism had inspired the locals to do <i>jihād</i> . <b>The increasing population</b> created a high-densified settlements.	<b>Urban Pattern</b> Concentric-organic sporadic. <b>Spatial Hierarchy</b> Mosque is not dominant in dimension and position. <b>Solid-Void Relationship</b> organic-planned.  <b>Globalization &amp; modern values</b> influenced the local culture. <b>The locals socio-cultural relationship</b> which is wide-open to foreigners. <b>Orientation</b> to Islam & ancestral traditions. <b>Government's policy</b> to enhance more opportunities for investments and capitalism.

Table 3. The Islamic settlement transformation in Dongkelan district

The transformation process experienced by the Islamic settlement in Babadan district are: (1) the Islamic settlement's pattern in Babadan experiences a mutation process from a concentric-organic to a hybrid type. Mosque is seen as the most important element which gives an identity to the place, and therefore Mosque is respectfully located at the center of the district. Some events mostly driven by economy and modern ideology have been evidenced to significantly influence the transformation of Babadan's Islamic settlement in Modern era; (2) the local hierarchy system persists the same as it was, by emphasizing the local orientation to the Mosque. The role of the Islamic settlement was also strengthened by Sultan who initiated the settlement to become the Monarchy's boundary at the East and the bestowal of *abdi dalem* status to the local people. Some advantage are attained by receiving those status which among them were are being free from tax-liabilities and having free rights to occupy the Sultan's land. Islam has been deeply rooted in the local living since the descendants of Kyai Nur Iman spreaded the values of Islam into the society. The physical dominance of the Mosque within the local urban form has gradually become vague because of the massive development occurs.

There is a dispute among Yogyakarta's society about Wonokromo's historical role in the establishment of Yogyakarta Monarchy in terms of its *mancapat* concept. Some people believe that Wonokromo was initiated by Sultan to become one of Yogyakarta's Southern philosophical boundaries besides Dongkelan's settlement. Wonokromo's Islamic settlement is believed to be one of Sultan's military strategies to strengthen the territory of Yogyakarta against its rival, the Surakarta Monarchy. The transformation experienced by the Islamic settlement in Wonokromo is

	MATARAM ISLAM before 1755 A.D.	DUTCH COLONIALISM from 1755 A.D. to 1945	NATIONAL INDEPENDENCE from 1945 to 1966	MODERN from 1966 to recent
<b>SPATIAL PATTERN OF THE ISLAMIC SETTLEMENT</b>				
<b>ANALYSIS</b>	<b>Urban Pattern</b> Concentric type with the Mosque as the center surrounded by organic settlements. <b>Spatial Hierarchy</b> Mosque is dominant in its dimension and position within the district. <b>Solid-Void Relationship</b> organic-planned.  <b>The human needs</b> for vital natural elements to support the local daily living. <b>The central role of Kyai Nur Iman</b> in spreading Islamic values within the district. <b>Life orientation</b> to Islamic values & ancestral traditions. <b>Strong social-bound</b> among the locals.	<b>Urban Pattern</b> Concentric-organic combined with axial type represented through the local main street. <b>Spatial Hierarchy</b> Mosque is dominant in dimension and position within the district. <b>Solid-Void Relationship</b> organic-planned.  <b>The ideology</b> domination of Nadhatul Ulama. <b>The role of the Kingdom's Ruler</b> in planning the city spatial pattern based on <i>mancapat</i> . <b>Orientation</b> to Islam & ancestral traditions. <b>The endogamy marital system</b> influenced the local social relationship. <b>The Diponegoro's struggles</b> in fighting colonialism had inspired the locals to do <i>jihād</i> . <b>The increasing population</b> created a high-densified settlements.	<b>Urban Pattern</b> Concentric-organic combined with axial type. <b>Spatial Hierarchy</b> Mosque is not dominant in its dimension and position within the district. <b>Solid-Void Relationship</b> organic-planned.  <b>Japan's town planning</b> encouraged the local migration to the northern side of Yogyakarta. <b>The defeats of Japan</b> in the WW II. <b>Mixed ideologies</b> of Nadhatul Ulama & Muhammadiyah influenced the local social relationship. <b>Land-ownership policy</b> attracted newcomers to buy the land and to reside within the district.	<b>Urban Pattern</b> Concentric-organic combined with axial type. <b>Spatial Hierarchy</b> Mosque is not dominant in its dimension and position. <b>Solid-Void Relationship</b> organic-planned.  <b>Globalization &amp; modern values</b> influenced the local culture. <b>The locals socio-cultural ideology</b> which is wide-open to foreigners with their values. <b>Life Orientation</b> to Islam and ancestral traditions. <b>Government's policy</b> to increase more opportunities for investments and capitalism.

Table 4. The Islamic settlement transformation in Babadan district

relatively lesser than those in other Islamic settlements. The process could be explained as follows: (1) the Islamic settlement in Wonokromo experiences an evolution from a concentric-organic to a hybrid pattern. Mosque is seen as the most important element which gives an identity to the place. Therefore, the Mosque is maintained to become the center of the settlement which is strengthened by the street

	MATARAM ISLAM before 1755 A.D.	DUTCH COLONIALISM from 1755 A.D. to 1945	NATIONAL INDEPENDENCE from 1945 to 1966	MODERN from 1966 to recent
<b>SPATIAL PATTERN OF THE ISLAMIC SETTLEMENT</b>				
<b>ANALYSIS</b>	<b>Urban Pattern</b> Concentric-organic. <b>Spatial Hierarchy</b> Mosque has a dominant dimension and position within the area. <b>Solid-Void Relationship</b> organic-planned.  <b>Human needs</b> for natural elements to support the daily living or certain activities. <b>The central role of Kyai Fatih</b> in spreading Islamic values within the district. <b>Life orientation</b> to Islamic values & ancestral traditions. <b>Strong social-bound</b> among the local community under the same faith of Islam.	<b>Urban Pattern</b> Concentric-organic combined with axial type. <b>Spatial Hierarchy</b> Mosque is physically dominant in the area. <b>Solid-Void Relationship</b> organic-planned.  <b>The religious ideology</b> of Islam. <b>The role of Kyai Fatih</b> in advising Sultan to use the philosophy of Islam as a potential Islamic values boundaries of the monarchy. <b>The endogamy marital system</b> influenced the local socio-relationship. <b>Important figure of Tambora Prawiro Suwano</b> . <b>Local disputes</b> about the cemetery planning as one part of the Mosque.	<b>Urban Pattern</b> Concentric-organic combined with axial type. <b>Spatial Hierarchy</b> Mosque is physically dominant in the area. <b>Solid-Void Relationship</b> organic-planned.  <b>The religious domination</b> of Islam. <b>Orientation</b> to Islamic values and ancestral traditions. <b>The endogamy marital system</b> influenced the local social relationship. <b>The support from Government</b> to preserve the area. <b>The increasing population</b> created high-densified settlements within the area.	<b>Urban Pattern</b> Concentric-organic combined with axial type. <b>Spatial Hierarchy</b> Mosque is physically dominant in the area. <b>Solid-Void Relationship</b> organic-planned.  <b>The religious domination</b> of Islam. <b>Orientation</b> to Islamic values and ancestral traditions. <b>The endogamy marital system</b> is not adhered anymore, but the type of its socio relationship tends to be closed from foreigners. <b>Globalization &amp; modern values</b> influenced the local customs and activities with minimum effects.

Table 5. The Islamic settlement transformation in Wonokromo district



element oriented to the Mosque; (2) the local hierarchy system persists the same as it was by emphasizing the Mosque's location at the center of the Islamic settlement. The identity of Wonokromo's Islamic settlement was strengthened by Sultan who bestowed the *abdi dalem* status to the local people. Receiving the status, the locals have a privilege which among them is to occupy or to reside on Sultan's land; (3) the settlement's development was influenced by two important figures besides Sultan, which are Kyai Muhammad Fatiq, wellknown as a Guru of Islam since the period of Mataram Islam, and Tembong Prawiro Suwarno, a rich man from Kotagede who finally resided in Wonokromo. The latter figure had contributed in supporting the physical developments of the settlement including the renovation of the local Great Mosque; (4) Eventhough there are some globalization impacts suffered by Wonokromo, but the physical dominancy of the Mosque within the settlement is still maintained. It was caused by a strict supervision of the local authorities to any new developments, in order to preserve the Mosque's supremacy.

## Conclusions

The urban structures defining the identity of each Islamic historical settlements as the philosophical boundaries of Yogyakarta Monarchy could be concluded as follows:

1. Urban spatial pattern: The most identified concentric-axial pattern among the Islamic settlements could be found in Mlangi district. The concentric-axial pattern should be maintained as the pattern which defines the identity of the Islamic settlements which also serve as the philosophical boundaries of Yogyakarta. Some considerations which should be emphasized are: (a) concentric pattern is defined by the Mosque's position which is located at the center of the settlement. The Mosque symbolizes the local orientation towards Islam and therefore it gives an important meaning to the locals; (b) axial pattern is created by the local main street which links the Mosque with the surroundings as an expression of the relationship between men and God. Through the corridor, the Moslems are also recalled to have a self-reflection toward their lives before entering the sacred space of the Mosque.
2. Spatial hierarchy system: the spatial hieararchy system within the Islamic settlements should maintain the Mosque as the most important element in defining the identity of the place. Physically, the spatial ordering system should: (a) maintain the location of the Mosque at the center of each urban patterns whether it is concentric, axial or the combination of the two patterns. Its purpose is to symbolize Islam as the main values which influences the local ideology and cultural activities; (b) manage the grain dimension of the Mosque as the most dominant structure compared to its surroundings. The urban design guidelines legalized by Sultan, has clearly defined some construction laws regarding the developments allowed in each settlements and the preservation of the Mosque's sacred value.
3. Soild void relationship: the relationship pattern between buildings and open spaces is categorized as an organic-sporadic type. The pattern is created by

the spontaneous settlements which primarily concern on the environmental considerations. Regarding the massive development now occurs, there should be a control mechanism provided by the local Government in order to preserve the identity of the Islamic settlements.

One of physical attributes which defines the urban identity of each Islamic districts is the structure resulted from certain relationship between buildings and open spaces. According to Schultz (1980), the elements defining one place identity could be categorized into two groups which are the natural elements and the man-made elements (Genius Loci, 1980). Those elements would create a certain pattern, and therefore they also define the identity of each places. Each patterns has characteristics and symbolic meanings in which the matter of faith, belief, ideology, culture and functions are embodied. The elements defining the identity of each Islamic settlements are: (1) natural elements which include river ways, the farm lands for agriculture including climate and topographic considerations; and (2) man-made elements which include the Mosques, the front yard and the cemetery of each Mosques, the local Kyai's dwelling, the main axis to the Mosque, the local Islamic boarding school (*pondok pesantren*) and *Muhammadiyah* schools.

The factors which generally determine the transformation of all Islamic settlements are: (1) the natural factors which consist of riverways and farmlands; (2) the political factors which include the city planning of Yogyakarta initiated by Sultan Hamengku Buwana I based on *mancapat* concept, the policy of Sultan to endow the status of *abdi dalem* to the local people which change the type of its socio-cultural relationship, the political atmosphere in Yogyakarta regarding the ruling power of the Dutch Colonialism, the Japan's city planning in terms of Yogyakarta's airport, and the policy of local Government to provide a large possibility for new investments; (3) ideology, religion and socio-cultural factors which include the central role of Kyai as the Guru of Islam in spreading the Islamic values throughout Yogyakarta, establishing the district as the center of Islam, the division of Islam into two ideologies *Nadhatul Ulama* and *Muhammadiyah*, the local cultural activities based on Islam and local traditions which are persistently performed, the socio-cultural concept which emphasizes the relationship between men and nature, the needs of efeciency and effectiveness which require a high degree of mobilization, the social relationship among the community which is primarily based on endogamy marital system and is now turned to be widely open to newcomers, foreign ideology or modern values, the local faith towards *jihad fii sahibilillah* whose aim is to establish the teaching of Islam by combatting colonialism, the urban design guidelines legitimated by Sultan to manage the development within each Islamic settlements; (4) the economic factors are determined by commercialism regarding the modern influences, which causes an economic activity shifting from the traditional to a modern kind. The massive urbanization occured in Yogyakarta since 1960's has also encouraged the land and property commercialism which then contribute to the increasing of buildings density in each Islamic settlements.



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# The Impacts of Urban Laws in Reshaping the Built Environment in Libya

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## Abstract

One of the most remarkable socio-economic phenomena that followed independence in Libya after the colonial period was the high rate of urbanization. The radical demographic transformation after decolonization coincided with the complete rearrangement of the relative condition in terms of wealth, modes of products and ways of life. In the Libyan context, almost society in 1950s was still modestly urbanized. Only 20 to 30 percent of population was living in cities.

Although independence was a major turning point for Libyan society, such independence brought many contradictions. The state was one of the poorest in the world with a 90 percent illiteracy rate. Libya was dependent on economic aid and rent acquired from British and American military bases. The discovery and the exportation of oil in 1961 had a major economic and social impact on the country. Suddenly the Libyan state became one of the richest in Africa and the Middle East. Therefore, many urban projects, mainly, housing projects had been launched. Such large-scale urban projects prior to the discovery of oil were beyond to reach. The fundamental change in the built environment was reflected in new style of developments.

The oil revolution very quickly transformed the social situation. It led to the progressive disappearance of the nomadic way of life, a huge rural migration, and inter-urban migration into main cities in Libya. In the present today, Libya has the highest urbanization rate among African cities.

The high rate of urbanization, the large influx of immigrants, and the unprecedented economic growth due to oil revenues as well a sharp shortage in the housing sector - all these facts - lead to deal with the urgent situation facing the housing sector with the variation of urban policies. Much of the urbanization that took place in the absence of any infrastructural or institutional framework required too much strain and stress to absorb such populations. Absolute priority was given to the struggle against the housing shortage, consequently, the housing policies have been focusing on the quantitative housing shortage and the yearly housing production has become the touchstone for any evaluation process. Such policies have not been reviewed and have consequently been uncritically implemented.